THE

MADRAS JOURNAL

OF

LITERATURE AND SCIENCE.

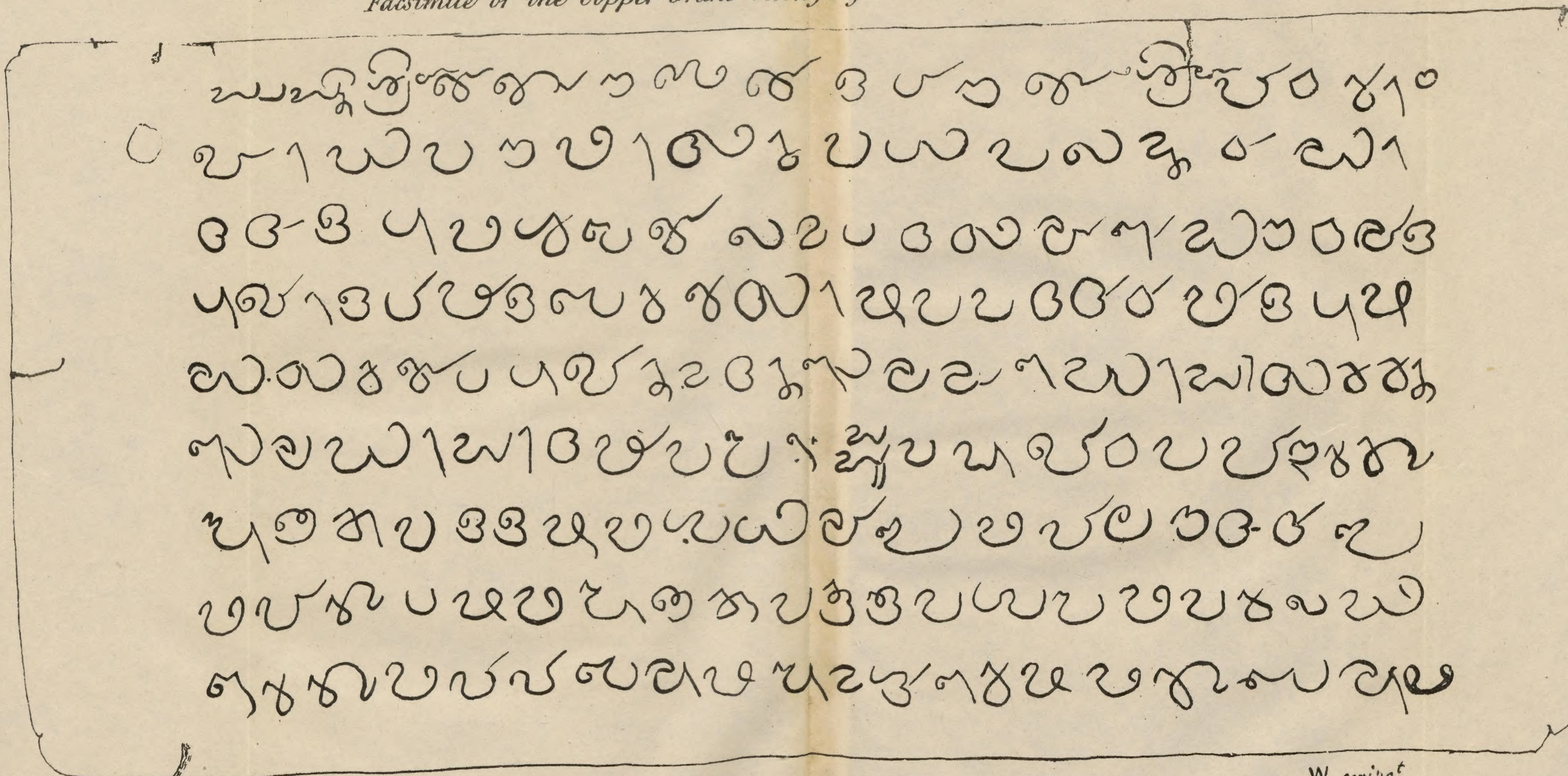
VOL. XIII.

Part II.

The (
Subscr
tion of
sence, (
of the
tailed
in pagi
form i
form o

For
beg to
crue to
in Ma
ranger
of mu
out pr
tremel
ry. I
who h
presen

Facsimile of the Copper Grant belonging to the Jews of Cochin.



scripst.

L

I.-

tra
pap
cha
cept
been
a fu
gest
mos
sion
deci
from
with
plete

'S
phra
copp

MADRAS JOURNAL

OF

LITERATURE AND SCIENCE.

No. 31.—*December*, 1844.

I.—*Analysis of the Copper Grant in possession of the Jews of Cochin. By the late* F. W. Ellis *of the Madras Civil Service.*

[Since the publication of No. 30 we have met with the following translation of the Jewish Sasanam by the late Mr. Ellis among some old papers in the College. The general interest of the subject and the high character of Mr. Ellis as a critical oriental scholar, will it is hoped be accepted as a sufficient apology for recurring to a subject which has already been so ably illustrated by Mr. Gundert, from whom also we have received a further highly valuable communication fully bearing out his happy suggestion of the true meaning of *Anjuwannam.* Mr. Gundert has likewise most kindly at our suggestion, furnished a translation of the Hebrew version of the Sasanam retained by the Jews, who have long lost all power of deciphering the original. This, with the facsimile of the deed itself made from an impression of the copper plates struck off at the Cottayam Press, with which we have been kindly furnished, renders this subject complete.]

ஸ்வஸ்தி ஸ்ரீ

'Swasti Srí!' An invocation or salutation (namascāram) This phrase is found to head all inscriptions and ancient deeds on copper or stone, in Malabar. In the inscription it is written

in the Grantham characters: used by the *Tamuler* for the *Sanskrita* Language.

கோகோன்மை கொணடான்.

'The king of kings hath ordained it,' கொ and கொன mean, *a king;* the latter word would be used before a vowel, as in the present instance அமை is from அமைத்தல் which in the *Sadur agaradi* (*Tamil* dictionary) is interpreted by சமைத் தல் - செய்தல், *making, ordaining*; thus in the *Trivannoor* inscriptions we have திருவைக்கிரத்தின் அமைஞ்ஞுபூமி 'The land ordained, *set apart, appropriated,* for (supplying) an *agram (Sanskrita:* food for *Brahmans).*' அமைகொணடான; a compound in the 3d person of the preterite sense. The sentence, embraced between two marks, should contain a date of which more will be said in an another place.

ஸ்ரீபாற்கரன இரவிவன்மர்

'Srí Bháskaran Iravi Varmar' This is the name of the Prince. Bháskara, *the sun,* is written here in the *Tamul* characters பாற்கரன், The name of the 'Sun' is a common title given to Sovereign *Indian* Princes. In the present instance it is doubled; for இரவி (the *Tamil* mode of spelling the *Sanskrit* word *ravi,* (for *r* never properly begins a Tamil word,) also means *the sun.* *Varmar* is the title of Kings, as *Sarmar* is of the Brahmans. The termination is of the idiom of the *Tamuler.* These also write and spell the word வன்மர் *vanmar,* so also in ancient inscriptions I find தன்மம் and கன்மம் for *dharmmam* and *kharmmam;* as in the inscriptions in the *Avenashy* and *Denaikan-cottah* pagodas, in Coimbatoor country, which are written in the ancient Tamil character; an alphabet quite distinct, and different from the Jew's inscription, and others, those in Malabar.

திருவடிவல்

'(his) auspicious Foot!'

The feet of *the King, Preceptor, the Deity &c.* is always addressed. The exact force of the word வல annexed to திருவடி

I do not exactly know; but I leave it as I find it; it being authorized by the repetition of the phrase in numerous inscriptions that I have examined.

நூறாயிரத்தாண்டும்.

'In a hundred thousand places' i. e. Throughout an extended empire. The *Raja* appears to have been a Prince paramount. In this inscription at the end are cited, as witnesses, the names of numerous chiefs of minor principalities in Malabar. The word ஆண்டு which occurs in this passage has three meanings, viz. *place, a year,* and *a cycle* [that] *of* [sixty] *years*. Each meaning by a playfulness common to *Indian* writers are introduced in this passage, in the succeeding sentences.

செங்கோல்நடத்தியாளாநின்ற

'[when] weilding the sceptre, *or administering justice,* was reigning,'

செங்கோல் is *the sceptre of authority;* it also means நீதி *justice* [Sadur agaradi] யாளாநின்ற is the present participle.

யாண்டு இரண்டாமாண்டைக்கெதிர்

'The year above the second Cycle.'

முப்பத்தாறாமாண்டு

'The thirty-sixth year.'

முயிறிக்கொடடு இருந்தருளியநாள்

'On the day that he tarried at Muyiri Kótta,'

Here the word அருளிய is used honorifically, as spoken of a high personage.

பிரஸாதிச்சருளிய பிரஸாதமாவது

'The act of Grace which he was pleased to vouchsafe;—*to wit;*' In the word பிரஸாதம *joy, pleasure,* the Sanskrit *s,*

and long mark for ā, are retained; the latter is the same mark as that for the consonant *r* as in modern *tamul* letter ர for *r* and also for *ā* when conjoined with consonants. The word அருளிய is again introduced. The expression பிரஸாத மாவது has its termination formal and quite correct.

ஈஸுப்பு இறப்பானுக்கு * * * * * கொடுத்தோம்

'To Issoopoo Irabbán * * * we have given *(allowed, permitted,)*' These are the *first* and *last* words of the second sentence of the Inscription. The first sentence may be rendered as follows; "The gracious act vouchsafed by the SovereignPrince Bháskara Iravi Varmar, in the 36th year of the 3d cycle, when tarrying in state at *Muyiri Kótta*: to wit."—The context of the second sentence is, 'we have given or allowed *so and so* to Joseph Rabbán.' Thus the name would be properly written in English. The vowel *i* before the word *Rabbán* is the *Tamul* idiom. The double *ssu* in *Joseph* is of the *Grantham* character. Thus it appears that the individual named here was not (merely) a *Rabbi* or *Rabba*, but dignified by the title *Rabbán*, the title, I understand, of the highest grade of the Jewish priesthood. The word *give* means here simply *to allow*, to permit; as it must often be understood in most of the *Indian* languages. In the *hiatus* kept in the last extracted sentence are embraced in detail *the privileges allowed*, composed of, in general, simple terms and abstract terms, kept in the nominative case, though governed by the verb *we-have-given*; and connected by the conjunctive particle உம், *and*, throughout. *Had the identical things mentioned been given, as a gift, it would certainly have been particularized, so far, by the use of the accusative case, throughout.*

The following periods contain the things privileged.

அஞ்சுவண்ணமும்

'(and) five degrees *of legitimate* title.'

This first period, seems on the outset to contain a difficulty,

in its very apparent unmeaningness, being simply *five kinds* or *degrees;* but it is subsequently fully explained, by a double repetion, and by the express mention of *His self, his male issue, his female issue, his nephews,* and *the nephews of his daughters.* The first thing would be, as naturally appears fit, to ascertain and establish his (Issoopoo Irabbán's) title and claims in this granted act, in his own person and that of his descendants.

வெடியாலும பாயனத்தாலும பாகுடமும

'and tribute, with awe and oblations.'

பாகுடம is அரசிறை (Sadur argaradi) *tribute payed to the* Sovereign. Which the Grantee in this Act was permitted (as I understand it) to receive in his own person. The words வெடியாலும and பா (or வா) யனத்தாலும I am by no means satisfied about; they are both in the ablative or instrumental case and united by the conjective particle உம். Also வெடி means *fear* and பாயனம for உபாயனம is *reverence* and *offerings.* The expressions are not however of much importance, being merely connectives with and subservient to the word '*tribute:*' about which no doubt can rest.

அஞ்சுவண்ணபபேறும

'and the profits (rights or enjoyments) of the five classes.'

The word பேறு which is frequently used in this document means இலாபம-அனுபோகம அனுபவம-(Sadur agaradi): and is in common use to this day in Malabar in publick instruments. The *five classes* [a local use or custom] is said to mean the five chief trades, *viz. carpenters, braziers, blacksmiths, goldsmiths,* and *toddydrawers.* We must be content with this explanation, in the absence of the possibility of improving our information on a mere local matter and custom of 1500 years agone. Sure however it is that the above five occupations are linked together as *the five crafts* to this day, in Malabar.

பகல்விளக்கும

'and day-lamps'

The use of lights by day is the privilege of the chapels—royal or other Pagodas. But பகல்விளக்கு has another meaning in the* details of Malabar, viz. a certain ceremony of the nature of *a Mass* performed in the Pagodas: *thus* people on ordinary domestick occasions or for penance, go themselves or send to cause the performance of a *pagel-vilakkah* as they term it: probably from burning candles being used at the ceremony. The privilege appears to be that of conducting religious observances by day or by night without molestation, where burning censors by day would interfere with exclusive privileges.

பாவாடையும

'and *long* or *broad* vests (a dress, or flowing full garment, as worn by foreigners)'

அந்தோளகமும

'and palanquins,'

குடையும்

'and umbrellas,'

வடுகப்பறையும்

'and drums, [a kind of drum.]'

பறை is a kind of musical instrument (Sadur agaradi)

காகாளமும்

'and trumpets'

காளம் or காகளம் means *a trumpet.* In the original there is an error one way: either in the repetition of the கா or in making the second syllable long i. e. கா for க; or perhaps it may have been an ancient form of the word.

* A word left out in the original, probably *religious* or *ceremonial.*

இடுவடியும்

' and tabors, (a small kind of drum)'

The term is still used in Malabar.

தொராணமும்

' and garlands [probably for the person]'

தொரணவிதானமும

' and garlands: *over the roads* &c.'

Here the word விதானம—மேற்கட்டி *fastening above* (Sadur agaradi) is annexed to the former word தொரணம, there used simply.

கரவும [or the க may be a ச and the வு may be a பு] also மிககும ; What these two nouns mean, I have been, hitherto, unable to establish.

எழுவத்திரண்டுவீடு பேறும்

' and seventy-two free homesteads'

the word வீடுபேறும is a common term now in use technically in Malabar. It has the meaning simply of *house*, but with the notion of the proprietary right inherent in the term. Here, not the *free houses* are given; but rather the freedom of the houses only is guaranteed.

கூடக்கொடுத்தோம

' all together we have given'

The word கூட is merely introduced as collecting and combining all the above articles under the government of the word கொடுத்தோம. The second complete sentence ends here.

உலகுந்துலாகூலியும் விட்டோம்.

' and we have relinquished taxes and transfer—duties.'

உலகு or சுங்கம are *customs, duties;* the latter is used for

sea-customs at this day. The two terms are both derived from the *Sanskrita* ശുല്കം *sulka.* The term which I have rendered *transfer-duties*—is literally *dues-by-weight,* some local custom, not known by that name at this day.

மற்றும நகரத்தில்குடிகளகோயில்க்கு இறுக்குமது

'Moreover the taxes which are paid by the houses of the city, to the Palace.' The Palaces of the *Rajahs* in *Malabar* are called *Koyil* or *Kovilagum,* or *Kshetram,* literally *Chapels Royal.* *It* means here the royal exchequer called in the present day the *pandáram* பணடாரம a word corrupted from ഭാണ്ഡാഗാരം having the same meaning. The word இறுக்குமது is a participial noun of the future tense (which we render by the present) from இறுக்கிறது *to pay taxes*

இவன் இறுமையும

'his [Joseph's] not paying it [*the taxes*: by reason of his exemptions thro' this act] *and*'

பெறும

'and the [beforementioned] privileges'

அதுபெறவுமாக

'In order that he may enjoy it.'

சசெப்பேடடோடும செய்துகொடுததோம

'We have executed and given it with (these) copper leaves.'

The compound செப்பேடு is from செம்பு *copper* and ஏடு *a leaf;* which united is செபபெடு; The common word in Malabar now in use is செமபொலை [so pronounced: written *Malabaricè* ചെമ്പോല or in sanskrit താമ്രശാസനം *Támra—Sásanam.*]

அஞ்சுவண்ணம உடையு

(being) in five degrees :—*namely.*'

After this follows the explanation of the five degrees of persons in natural descent, who are to benefit by the grant. The form உடையு I have not met with before. It is used participially or obsoletely.

ஈஸுப்பு இறப்பாணுக்கும்

‘ [and] to Joseph Rabbán himself,’

இவனஸநததிஆண் மக்கள்க்குமபேண்மககளககும

‘ and his progeny, his male children and his female children,

இவன்மருமக்கள்ககும

‘ and to his nephews,’

பேண்மககளைகொணட மருமக்கள்க்கும

‘ and to the *nephews* of his daughters,’

ஸநததிப்பிரகிரிதி

‘ [in] natural succession.’

உலகும சநதிரனும் உள்ளளவும அஞ்சுவண்ணம ஸந்ததிப்பிரகிரிதி ஸ்ரீ,

‘ an hereditary succession in these five degrees, so long as the earth and the moon remain. Srí !’

After this there follow the names of several Kings or Princes in Malabar who are cited, to recognise the act; and the name of these personages are still to be found in the titles of the *Swarúpas* or dynasties, presently in the Province of *Kérala*. Each title is introduced by the phrase,

இவ்வரி அறிவேன

‘ I know (acknowledge) this Deed.’

Here இவ்வரி is the proper form for இந்தவரி as usual; வரி is literally *a line*, but is used for *a writing*, and technically for *a deed*. [The repetition of this sentence before each name will be avoided here.]

வேணாடுடையகோவர்த்தனமாத்தாண்டன்

'Góvarddhana Marttándan (the Prince of Vénádu ; *now called Vénátta-kara.*'

'Kotai Srí Kanthan of Vénápalináda ; *now called Verapoli.*'

எருளநாடுடையமானவேபலமானவியன

'Mánavépala Mánavíryan of Erálanáda; *the present Zamorin.*'

வளளுவனாடுடையஇராயிரஞசாத்தன

'Iráyaran Cháttan of Valloova Náda; *at present Walloova Nadd.*'

நடும்புறைதயூர்நாடுடையகோதையிரவி.

'Kotai Iravi Nedoomputiyoor ; *now called Nedumbrayoor.*'

கிழபபடைநாயகம்செந்நின்றமூர்க்கஞசாத்தன்

'Múrkkan Cháttan, Resident of Kízh-padai-náyakam.'

வனறகைசெரிக்கணடன குனறபபொழனாய கிழவாயக கேளபபனெ ழுதது.

'The hand writing of Pózhanáya. Kízhaváya Kéllappan, engraved by Vandragai-Sherry Kandan.'

Such is a distinct analysis of the Jew's Grant of Cochin, letter for letter, word for word, sentence for sentence. It may, therefore, be translated freely, thus: "Swasti Sri! A Royal Edict. The Act of Privilege vouchsafed by Srí Bháskara Iravi Varma, when he tarried at Muyirí-Kóttah, in the 36th year of the 3d Cycle, when ruling the land, dispensing justice far and wide throughout his dominions. We have permitted Joseph Rabbán, an indisputed line of descent in five degrees of persons ; to receive from those subject to his authority, tribute with awe and submission. We allow the exercise and profits of all the crafts ; he may use

o. 31

now

poli.'

t Za-

lloova

nbra-

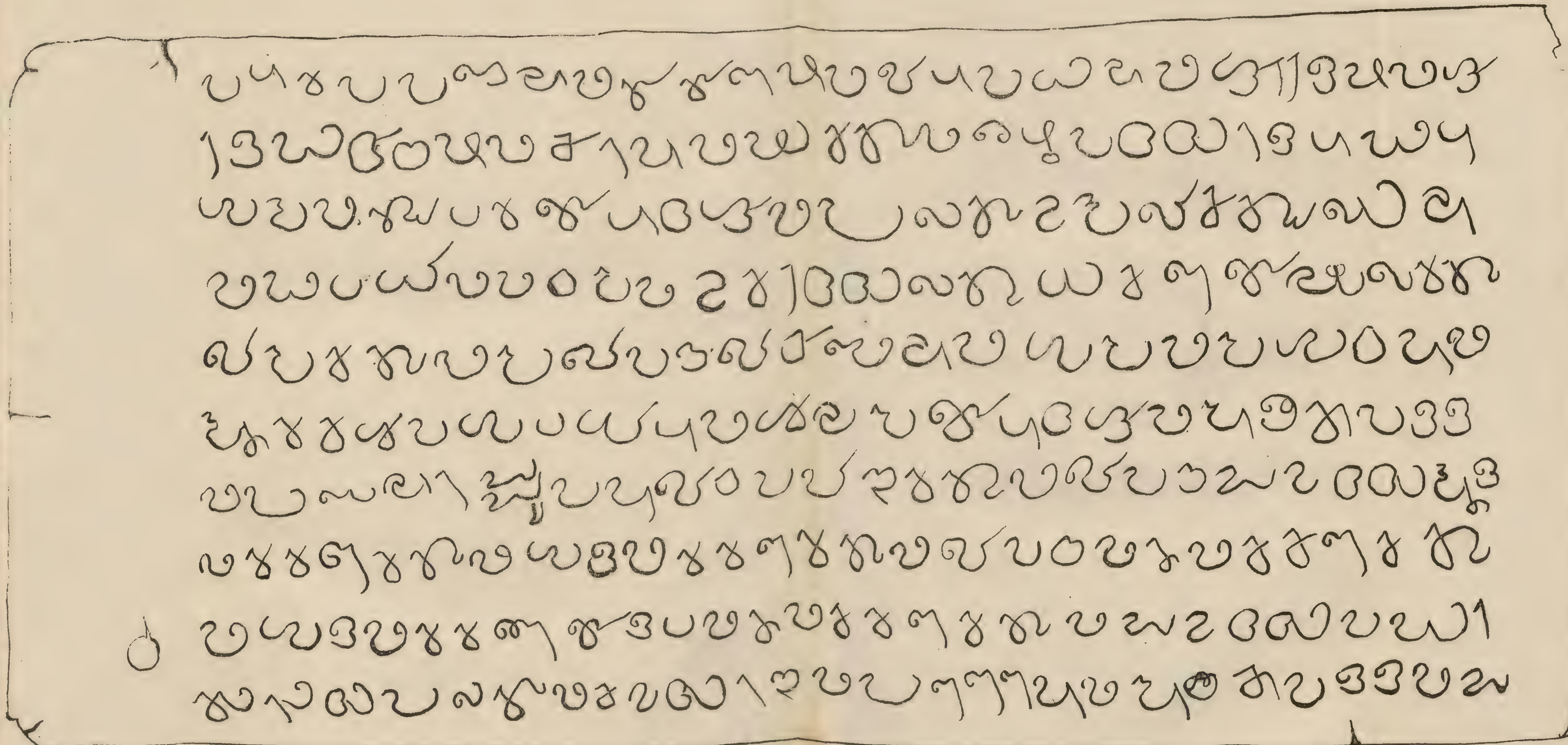
m.'

ப்பெ

ppan,

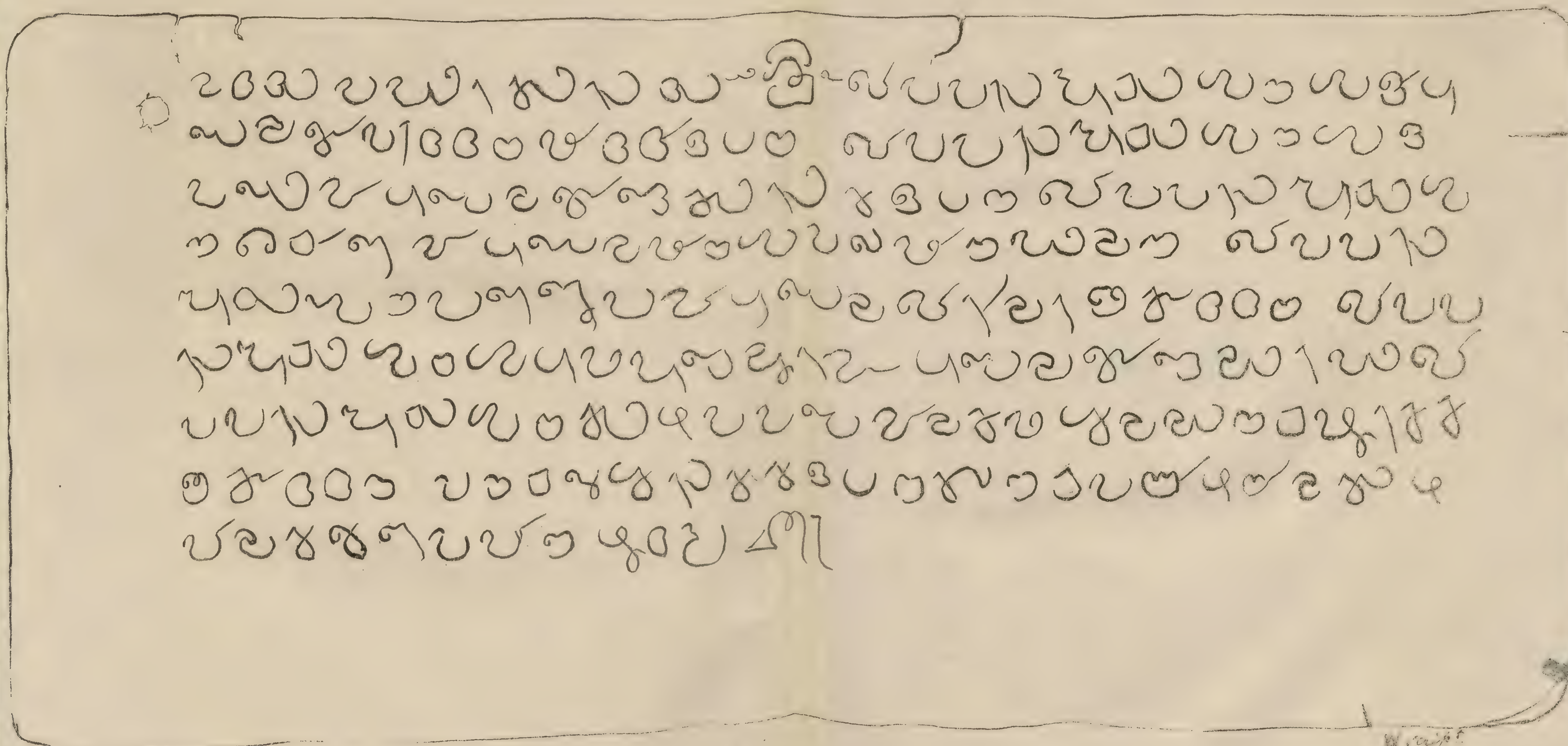
ochin,
e. It
ri! A
y Srí
óttah,
l, dis-
We
escent
ect to
e al-
y use

Facsimile of the Copper Grant belonging to the Jews of Cochin.



W. scripst.

Facsimile of the Copper Grant belonging to the Jews of Cochin.



W. scrip.t

burning
drums,
and fo
seventy
toms.
houses
from ; a
all the
leaves :
female
his dau
and the
&c."

II.—*H*
into
layal
By t

ה
בה
ם
ה"
" ו
ן
ים
ה
..
יש
"
תן
ם

ו"

burning lights by day; long raiment, palanquins, umbrellas, drums, trumpets, tambourins, and garlands for the person and for the roads; and we permit the free property of seventy-two houses. And we relinquish all rates and customs. Moreover other and whatever taxes paid by the houses in the city to the Royal Exchequer he is exempted from; and in order to guarantee to him this exemption, and all the privileges, we have executed this deed on copper-leaves: To Joseph Rabbán himself, his male children, his female children, his nephews, and those (the descendants) of his daughters; in natural succession, so long as the earth and the moon remain. Srí! I witness this deed, &c. &c. &c."

II.—*Hebrew version of the Jewish Sasanam with translation into English; together with a notice of an ancient Malayalim Poem, called the Song or Legend of Payanúr. By the Rev. H. Gundert.*

בשלום האלוה הוא מלך שעשה כרצונו הארץ ולוה
אלוה נשאתי ידי אירוה ברמין שגוור בפרטגמיא זה שהרבה
מאות אלף שנים נהג הממשלה שנה ושני שנים בזה היום
יושב בכנגנור וגוור לו[36]† שנים למלכותי גזרתי בעמיע ובגבורה"
הירשתי ליוסף רבן בגבורה ובעמיץ חמשה מיני צבע" ותותא"
ורכיבת פיל וסוס" וקריאת לפנות הדרך" ולגייר מן המשה
העמות" נר היום" ונם מצעות הארץ" ומצעות הקישוטים
לנוי" מגדל הפורה" צל" וזדאמן" והצוצרות 'תוף המכה
בשני עצים" זה הכל נתתי לו ולשבעים ושנים בתים ···
ושביתת ארץ ומאזנים ושכירותם עזב '" ושאר המדינות שיש
בו תושבים ובתי כנסיות יהיה הוא נשיא וראש ומושל"
בלי שום שינוי וגרעון וערעור. עשה טל הנחושת ונתן
לאדון של המשה צבעים הוא יוסף רבן לו ולזרעו בנים
יבגות חתן וכלה" כל זמן שזרעו יים בעולםוכל זמן —
קיים י אלו הנזכרים קיי ים " ויברך אלוהלוו

THE

MADRAS JOURNAL

OF

LITERATURE AND SCIENCE.

VOL. XIII.

Part II.